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NAVY CHAPLAINS BULLETIN

FALL 1953

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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
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CHIEF OF CHAPLAINS

DIVISION REPRESENTATIVES WILL VISIT NAVAL DISTRICTS

After careful study and deliberation, it has been decided to dispense with the annual Fleet, Force and District Chaplains' Conference which was tentatively scheduled to be held in Washington during the latter part of January 1954. In its place we now plan to send a team of two chaplains from the Division to conduct conferences with all chaplains on the district level to acquaint them with our policies, plans and procedures. These conferences will be of one day's duration with additional time allotted for visitation in the area.

Important factors prompted this decision. In view of budgetary limitations it has become mandatory to exercise every possible means of reducing our operating expenses. While the cost of bringing our supervisory chaplains to Washington is not excessive, it still remains a major item in our budget structure. What is still more important, it will enable the Chief of Chaplains and his representatives to establish a closer relationship with the chaplains in the field as well as with their commands and to obtain first-hand information and impressions from them.

According to tentative plans, these visits will be made during October and November. In view of the time factor, it may not be possible for me to make a complete circuit of all the districts, much as I would like to do so. Therefore, it will be necessary to organize a second team that will cover specific areas. This will enable us to accomplish our objective and at the same time insure adequate coverage of our office administration, for the two teams will not be visiting concurrently.

While it is always difficult to break tradition, I am sure that you will appreciate and understand both the reason for this and the merit of the procedure for the coming Fall. It is believed that team visitations from the Bureau at this particular time will serve the best interests of the Navy and will prove beneficial to our Corps.

E. B. Harp, Jr.

OUR FRONT COVER: LCDR John H. Craven, ChC, USN, demonstrates new table-top exhibit. See article "EXHIBITS TELL THE STORY OF RELIGION IN THE NAVY" on page 4.

Basic Philosophy of Character Guidance

By S. H. Shears, ChC, USN

All of life in the U. S. Navy is based on authority. Naval personnel, and indirectly their dependents, do what they are doing because they are ordered to do it by someone in authority over them. This is a necessary factor in all military organizations. The Navy is a fighting unit that exists to protect the nation and control the air and the seas in time of war; and at such a time authority must be pre-eminent and orders issued to insure immediate action based upon a pre-conceived plan. This plan is conceived and made efficient during the times of peace by constant training.

Life becomes very boring, dull and mechanical after a few years of living in such a manner. Men thus develop a tendency to both respect and hate the authority that is over them. It is an ambivalent attitude that often confuses and as a result sometimes leads to trouble for the individual, whose rebellion is often a deeper mystery to him. The less authority that is used in the aspect of Navy life other than the necessary duties to be performed - the more opportunity there is for an outlet of this feeling of hatred toward the respected authority. All recreation, sightseeing, off-duty hours, and character guidance programs should be made a democratic process to allow for this expression.

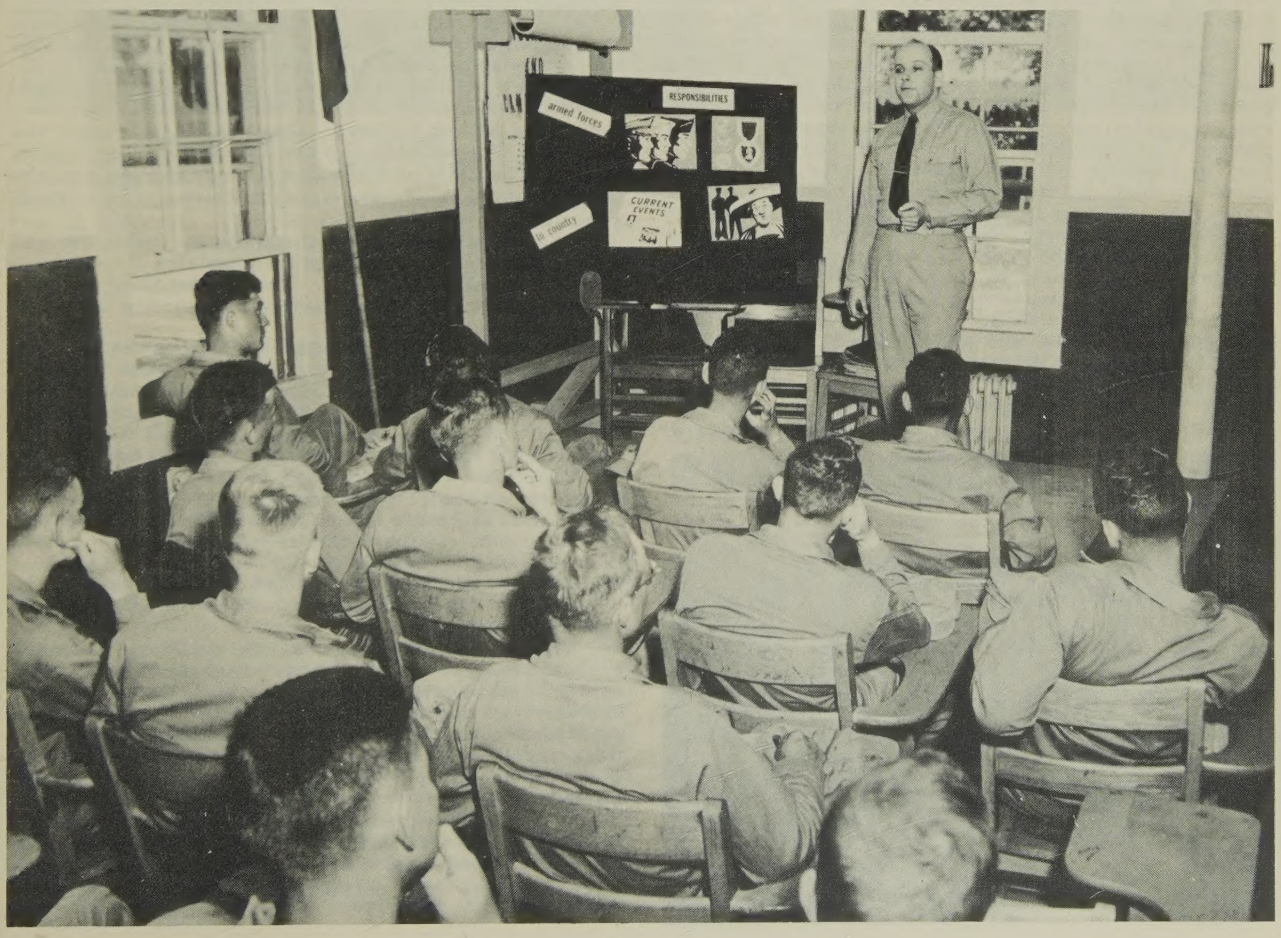
There are several methods by which morals can be taught, but a combination of the lecture and the discussion method applied to real life situations is more conducive to the democratic process than any of the others. The main emphasis should be placed upon the freedom of expression, in order to release repressed animosities, and not on content. "In the field of methods we stress first that end points determine the means that should be used. When critical creative response is desired rather than conformity, indoctrination cannot be accepted as a method. When religion (moral guidance) is regarded as a quality of a growth process, there will be no fear of losing a faith or of failing to achieve a loyalty when freedom of thought is encouraged and expectation of growth in appreciation and insight is taken for granted. Whatever is to be learned should be meaningful and supported by rational data. ("A Functional Approach to Religion" - Chave, p. 141)

In conducting a Character Guidance class the chaplain must keep these factors in mind:

1. The members of the group are ordered to attend, therefore they should not be subjected to preaching and dull lectures, but should have the opportunity to solve problems that arise in the group on a discussion basis.

2. If the discussion method is used, each member of the group realizes that the leader does not have all the answers, but that the group does provide a place where the individual can, with the assistance of the leader and others in the group, work out solutions to life-situation problems in a democratic manner.

3. The leader must respond to the expressed feeling, not to content, which underlies the members' statements. Whatever these feelings are, the leader should endeavor, by what he says and by what he does, to create an atmosphere in which the member can come to recognize that he has these negative feelings and accept them as part of himself, instead of projecting them on others or hiding them behind defense mechanism. (Adapted from "Coun-



seling and Psychotherapy" - Carl R. Rogers, p. 30, "Characteristic Steps In The Therapeutic Process.")

The outcome of this type of moral education should do much to produce the growth of character among the individuals. "The more violent and deep the negative expressions (provided they are accepted and recognized), the more certain are the positive expressions of love, of social impulses, of fundamental self-respect, of desire to mature." (Ibid, p. 39)

There are many weaknesses connected with the lecture-discussion-life situation method. Most of these are connected directly with the chaplain. There is a danger that he might act merely as the chairman of the group and not recognize the deeper emotional feelings that are being expressed along with the content. He also might not be able to accept the conclusions that the group reaches at the end of the discussion, and he might feel that he has to give a lecture to make sure that the group leaves with his conclusions to the problem. The chaplain is the all-important factor in this method of instruction and the success or failure of the group is dependent on him.

This method of instruction is applicable to any group, whether of varied religious background or not. The growth of moral character is the desired result in making happier, more effective lives among naval personnel and their dependents. It is here we can determine the effectiveness of a Character Guidance Program.

No individual is going to develop a moral character by merely learning the content, discussing and hearing discussed the presented points of any character guidance material. He may be firmly convinced from what he sees and hears, but unless he can release his hostilities in the permissive atmosphere of the discussion group, his character is inhibited in moral development.

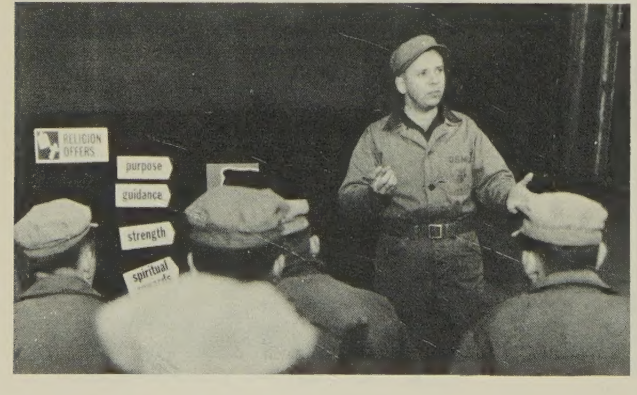
The material used in most Character Guidance Programs is general enough to touch on those areas of life that bring about personality difficulties. Only as the men express themselves in the discussion group relative to these subjects and find acceptance from the chaplain do they find the necessary release for character development. "The chief purpose is to bring the members together, to stimulate contact, conversation, cooperation, mutual admiration. The group experience reduces a persons life-sustaining egocentricity and develops a growing capacity to fuse his life with others. The decrease in emotional isolation makes the members accessible to the influence of the world and lays the foundation for character reconstruction and desirable changes in attitudes. Such is the inevitable outcome of the intimate relations that members of groups gradually establish." (S. R. Slavson - "Introduction To Group Therapy."

A Character Guidance Program was successfully conducted aboard the USS MIDWAY (CVA 41) in 1952. About 3,000 men, in discussion groups of 60 each, participated in this program. The material for discussion was never written, consequently no two discussion groups were ever alike or arrived at the same conclusions. The discussion groups never digressed into a religious argument or a fiasco of any kind.

There is no way to accurately measure character development, but these facts were very evident after the program had been in effect only a month. The church attendance at all church services nearly doubled, at the end of three months it had tripled. More Catholic men were going to confession and receiving communion at mass. The religious activities throughout the week, such as Bible classes, choir rehearsals, daily mass, Novena, all showed an increase in interest and attendance. The counseling load became so heavy it became impossible to give the time to each case that it deserved. The VD rate was less than one fourth of what it was on any previous cruise. There were far less men at captain's mast. At no time was anyone asked to violate their religious convictions, but everyone was encouraged to have the conviction of their own beliefs and tolerance for the convictions of others.

Character development is not dependent on the rote learning of a set of rules, but on the freeing of the personality so that the individual might develop in a moral culture motivated by his own religious convictions.

NAVY LIEUTENANT (junior grade) Mathew J. Strumski, ChC, USN, with First Division, U. S. Marine Corps, explains character guidance program to group of marines in Korea. The Navy's program is reaching men and women in all corners of the world ashore and afloat.



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OBSERVATIONS OF THE CHIEF OF CHAPLAINS ON HIS TOUR OF THE PACIFIC

Rear Admiral Edward B. Harp, Jr., and Commander Joseph P. Mannion left the Nations Capital on 16 May, 1953 for a three week tour of naval installations and marine units in the Pacific, Japan and Korea. This was the first extensive tour made by Chaplain Harp since his appointment. He visited most of the 200 Navy chaplains serving in the Pacific Ocean Area. In addition to these personal interviews, Chaplain Harp spoke to groups of chaplains concerning recent developments in the Chaplain Corps.

Captain Warren F. Cuthriell, Pacific Fleet Chaplain, joined Chaplain Harp at Pearl Harbor, Hawaii, and accompanied him on his tour. Chaplain Harp brought the Memorial Day address for the 1st Marine Division in Korea. The Chief of Chaplains desires to pass onto the Navy chaplains everywhere the following observations on his trip.

The reception received, along with the courtesies and honors extended, indicate that the chaplains are doing an outstanding job in all areas. The commanding officers are keenly interested in and actively supporting the chaplains' religious programs.

Major General E. A. Pollock stated that the chaplain is one of the most important persons in the Division. Priority has been given to Chapel facilities and all chaplains have been furnished jeeps. Chaplains, particularly in forward areas, are assigned no collateral duties. The attendance at religious services of all types is outstanding.

Chaplains are intensifying certain phases of the Character Guidance program, in an effort to counteract prostitution and other forms of vice. While it is difficult to evaluate the results of this intensified program, there is every reason to believe that by constantly driving home the moral implications of over-indulgence and sexual irregularities, the over-all moral and morale picture will continue to improve.

The morale of our personnel is excellent. All hands are on the alert and everybody is working hard. The esprit de corps among the marines in the Memorial Day services was outstanding. This morale was evidenced in the cleanliness of the Korean marines who are doing everything possible to emulate the spirit and abilities of the U. S. Marine Corps. Movies, recreation and food are all good.

Airmail from the United States was being received within six or seven days. Ice cream making facilities are available and is served twice a week in the front lines. Navy chaplains and Navy medical personnel continue

continued on page 12

Exhibits Tell the Story of Religion in the Navy

The exhibit set up by the Chaplains' Department at Great Lakes Naval Training Center received a prize for an outstanding exhibit in the Armed Forces Day competition. It also was assembled from readily available materials and at low cost. The interesting central feature of the exhibit is the painting on plywood by Chaplain Arthur Anderson. This is a scene depicting Christ supporting a bluejacket at the helm of a ship. This painting was done in several colors, and closely resembles, as intended, a stained glass window in a church.

All Navy chaplains are urged to work closely with local Public Information Officers and with Navy and Marine Recruiting offices in preparation and presentation of exhibits.

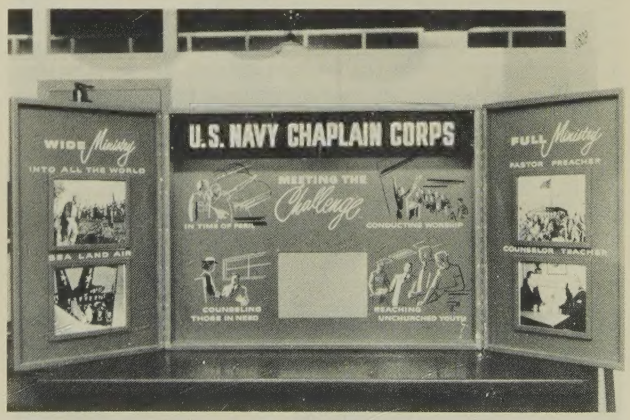
There are many ways that chaplains can tell the story of religion in the Navy, other than in news items and magazine articles.

One of the most effective methods is through exhibits. A portable table-top exhibit like the one shown on the front cover has been received by each Naval district chaplain. This exhibit is available for use at Church conventions or pastors' conferences, in colleges or seminaries and for patriotic observances, or on any occassion of an opportunity to tell the story of religion in the Navy.

The primary purpose of this exhibit is for recruiting new chaplains, but it is also very effective in giving general information to the public. The exhibit is made of aluminum and is carried and shipped in a heavy-duty canvas case. The Mariners Cross may be left in place for a static display, or removed as shown in the cover picture. When the Cross is removed a reflector screen (which accompanies each exhibit) is placed behind the display and resembles a television screen as shown in the general picture of the exhibit.

A movie projector (not included in the exhibit) is set up to the left and in the rear of the display, as illustrated, in order that the film "Clergymen in Uniform" may be shown on the mirror and reflected through the screen to be seen from the front. This changes a static display into a very attractive and live exhibit with motion and sound.

With each display there is a package of 8" by 10" pictures from which selections can be made to place in the four slots in the wings of the display. Requests for additional pictures to be used in a particular situation should be addressed to the Chief of Chaplains (attention Pers J11). Six to eight weeks is required to fill such requests.



FULL VIEW of the new portable table-top exhibit prepared by Chaplains Division. See article on exhibits.

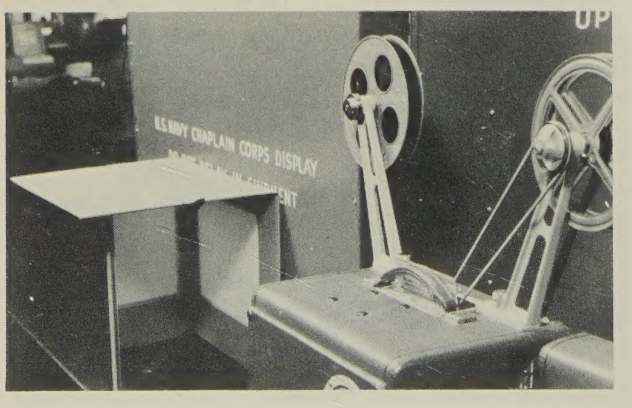
WINDOW DISPLAYS

The display set up in the window of a religious goods store at Allentown, Pennsylvania, by Chaplain John T. McLaughlin, attracted so much favorable comment that it remained for several weeks, instead of on Fourth of July as orginally planned.

The display set up by Chaplain Ben C. Alexander in the USS HELENA, when he served on that ship, won first prize in the Armed Forces Day competition at Bremerton, Wash.

These exhibits are prepared from material easily available and inexpensive to arrange. The results in terms of good-will for the Navy and the Chaplain Corps are incalculable. The Chief of Chaplain's word to all chaplains is to be found in the biblical injunction, "Go thou and do likewise."

TABLE TOP EXHIBIT (rear view) showing position of movie projector and reflector screen as in article.



THE CHAPLAIN AND THE PATIENT
IN THE NAVAL HOSPITAL
By Frank R. Morton, ChC, USN

Each of us defines the goal of our ministry to the patient in the light of our individual religious faith, theological training, pastoral background and life experiences. Regardless of the differences or likenesses of our individual goals with patients, we have one problem in common--the problem of communication. Whether we are trying to communicate an attitude, a feeling toward life and God, an intellectual belief, or an emotional experience, we have the problem of communication. Because communication is not a sterile, mechanical process, but a dynamic interaction of two people, then what is communicated depends upon the personality of the chaplain and of the patient, and the interacting relationship.

One main purpose of a Christian bedside ministry to the patient is to communicate, or to mediate, or to make real God's love for that person and the resulting peace of mind and courage of heart which can follow.

Cabot and Dicks in their joint publication, "The Art Of Ministering To The Sick," point up simply this truth: The minister or chaplain is committed to the nurture of souls. Each needs different food. The food that the chaplain can most often supply is recognition. Sometimes he can lead people to better work, richer recreation, deeper affection, more effective worship. But such leadership is hard compared to the service of recognition. Sickness gives the chaplain a peculiar chance to see and so to cultivate the native qualities of souls. Even in his first contacts he must remember but rarely express the good news which it is his business sooner or later, in one form or in another, to present. He will need a long will, but if the Christian message is always afire in his own soul some heat will leak out. The sick man is often spiritually naked, hungry and unsheltered. He is lonely, discouraged, miserable, even when the doctor and the nurse have done all they can. Perhaps no one can help him. But the chaplain is bound to try. Sometimes he will make no progress. Sometimes he will accomplish more than he deserves. The chaplain and the patient never know when the road home may open up to the searching eyes and the wholly unconscious need. Communication is our first answer.

As we attempt to communicate at the bedside of the sick person the reality of God's love and care for him, and the strengths and comforts which flow from that awareness, we are reminded again and again of a well-known but frequently overlooked fact. Our very presence at the patient's bedside communicates a somewhat different meaning to each other. We do not always know just what ideas or feelings come to the patient in response to us as chaplain.

One problem in communication develops at this very point. The chaplain's presence at the bedside of the patient communicates a meaning all its own to him. This meaning may or may not have, on the first visit, any relationship to the personality of the chaplain. Before the patient knows the chaplain at all, he tends to react to the chaplain's presence with an individual meaning or feeling. Those of us who make initial calls in the hospital are impressed with the wide variety of feelings and interpretations which result merely from the chaplain's presence at the bedside. Usually it is the previous religious ministry which the patient has experienced, either at home or in the church or in the service, which tends to determine his reactions to the hospital chaplain. Unless the chaplain is aware of this dynamic meaning, he frequently fails in his ministry to the patient.

The following are some of the ways in which the patient tends to react to the chaplain's initial presence at the bedside. The list is suggestive rather than exhaustive in its descriptions.

The chaplain's first visit, often before many words are exchanged, seems to precipitate the patient's resentment or suspicion. These feelings are rarely expressed directly to the chaplain, though such comments as "I'm an atheist," or "God doesn't help me or can't help me," or an attitude of polite indifference on the part of the patient

reveal to the thoughtful chaplain a patient who has negative reactions to authority. The chaplain symbolizes a frustrating, depriving, or rejecting authority in the patient's own life experiences. The patient's reaction is to strike out against authority, and the chaplain and religious symbols stand for a certain kind of authority.

The chaplain represents a similar type of authority to other patients, though here the patient's reaction is different. God is seen as a "cosmic policeman" and somehow the patient feels that the chaplain has come around to check up on his behavior or chapel attendance. This patient has a submissive though negative reaction to authority. He will assure the chaplain that he is devoted to the church, to Christ, or to the Christian faith. On the other hand, he may make excuses as to why he has not been a better Christian. The patient either reassures himself or expresses a diffuse sense of guilt. The chaplain is seen as someone who must be pleased or placated, and the way to please the chaplain, and it does, is to talk about religion, one's faith, or one's sins and shortcomings.

Still other patients react to the chaplain as if he were some sort of Santa Claus. They demand his time, his interest, and see to it that he promises to do things for them. By subtle praise or outright flattery, such patients need to get the chaplain to intercede for them with the doctors or nurses, to get him to do small favors or errands, or even to loan money. Occasionally a request for religious literature will serve the same function. Here again the chaplain represents authority. By maneuvering the chaplain into doing things for them these patients are reassured that the chaplain likes them. This tends to make them less apprehensive about their own demanding hostility.

Some patients see the chaplain as a "padre" and he becomes to them a "father," irrespective of denominational nomenclature. Such patients depend upon him emotionally and spiritually. They expect the chaplain to answer all their questions and doubts and to drive away their fears and problems. They succeed, unless the chaplain is alert, in shifting the responsibility for their situation from themselves to the chaplain's shoulders. This is an even more subtle form of flattery, which makes the chaplain feel important and giving and helpful. Answers are given and responsibilities are assumed by the chaplain. Only later does he realize that new questions arise as the old ones are answered. Sometimes he sees direct evidence that his answers have been used by the patient as a focal point of rejection, and action is taken directly contrary to his suggestion. Sometimes this is done to test the chaplain's genuine interest in the patient.

Other people feel that the chaplain is a holy, that is other-worldly, individual who does not understand anything about ordinary living. He becomes, in the patient's mind, an "idealist" who knows nothing of the deeper feelings and the "seamier" sides of human living. This is a defensive reaction on the part of the patient, and it usually succeeds in preventing an experience of communication with the chaplain.

Patients whose experience has been related to a sacramental religious faith or to newspaper or movie conceptions of the priest, or those who have hidden desires to die and fears about death, often interpret the chaplain's presence as a sign that they are seriously ill. The presence of the chaplain precipitates any hidden conflicts in this area and they react quite anxiously. Often the chaplain will not learn of this interpretation of his initial visit until a later call when the patient's anxiety has been reduced.

Still other patients see the chaplain as someone who can, by the exercise of prayer and the sacraments, reestablish the patient's relationship to God without any effort on the patient's part. Some requests for prayer from such people border on magic.

Another group of patients tend to accept the chaplain as someone who can help them work out a difficult emotional or spiritual problem. They recognize the chaplain's genuine interest in them, his understanding and special skills and training, and so react with friendliness to his presence.

This list of the private meanings which can be aroused in the patient as the chaplain calls by the bedside helps us to understand the various emotional roles into which the chaplain is placed. This reaction to the chaplain occurs before the patient knows the chaplain and thus it is a symbolic one. If such a reaction occurs on follow-up calls, it may be symbolic or it may be a reaction to the chaplain's personality and religious attitudes.

The problem of communication thus involves the patient and his symbolic interpretation of the chaplain's presence. Without becoming more specific concerning the implications of this symbolic relationship, it becomes fairly obvious that the chaplain who is not aware of this dynamic, emotionally-laden attitude will tend to communicate on the level of words rather than on the level of meaningful attitudes and relationships.

One of the reasons why listening is such an important part of the chaplain's ministry becomes evident at this very point. If we do most of the talking, if we try to reassure the patient from the beginning of our visit, we will not understand very much about his attitude. We will miss the opportunity to recognize this hidden factor in the chaplain-patient relationship, and thus will not be able to use it in a constructive manner. In fact, if we do not listen carefully and with understanding, we will not even be aware that the patient has this symbolic interpretation of our presence, and much said and done will have communicated very little to us.

If we understand the patient's attitude toward us, we can also go a long way in understanding the real meanings of his religious faith or lack of it. Because we represent God and the church, these attitudes are also indicative of the patient's basic attitude toward God and religious faith.

A recognition of the symbolic, and of course, the actual nature of the chaplain-patient relationship goes a long way in the prevention of spiritual malpractice. It underscores a fact that no single over-all approach or spiritual remedy or practice can be meaningful to "all sorts and conditions of men." God intends all of us to be useful citizens in His Kingdom. Our bedside ministry must be one of communication, a chaplain-patient relationship, anything else can be done by any other person Ours is a ministry to the sick.

CHIEF OF NAVAL CHAPLAINS visits First Marine Division--Rear Admiral E. B. Harp is shown with two Korean chaplains. They are, left to right: Captain Bak Jong Won, Korean Marine Corps; Admiral E. B. Harp, USN, and Captain Kim Dok Son, Korean Marine Corps.

THE DESTROYER CHAPLAINCY
By Walter S. Peck, ChC, USN

Since World War II there have been many forward steps taken to increase the Chaplain Corps' service to the Naval Establishment. Of these developments none has greater significance than the innovation of the circuit-riding destroyer chaplain program.

The religious and moral guidance of destroyer personnel has always been the responsibility of the commanding officers, but up until recently there were no "specialists" other than the chaplains serving aboard the destroyer tenders and Fleet chaplains, to whom they could turn for assistance. The many thousands of blue jackets serving in destroyers did not have someone that they could know as "their Chaplain."

Among those who were concerned about this for many years were Chaplains S. W. Salisbury and W. N. Thomas, who found the situation favorable for corrective action in 1949. After preliminary correspondence and many discussions as to the best way to proceed, Chaplain Salisbury, then Atlantic Fleet Chaplain, received the cooperation of Rear Admiral Felix L. Johnson, at that time Commander Destroyer Force, U. S. Atlantic Fleet. He submitted a request for an allowance for two chaplains on his staff.

Commander, Destroyer Force, U.S. Pacific Fleet, through whom the request was forwarded for comment concurred in the proposal to experiment with chaplains on destroyers and requested a chaplain for his staff. Two billets for lieutenant (junior grade) chaplains were established on the staff of ComDesLant and one on the staff of ComDesPac on 18 July 1949. Chaplain Thomas as Chief of Chaplains immediately nominated Chaplains J. P. Fay and P. W. Chalfant for orders to the Staff of ComDesLant and Chaplain R. P. Heyl to the staff of Commander, Cruisers Destroyers, U. S. Pacific Fleet, in accordance with the reorganized structure of the Pacific Fleet.

Chaplain Fay reported for destroyer duty in August of 1949 and was assigned to work with Destroyer Squadron 18, on an experimental basis. Chaplain Fay, then, was the first circuit-riding destroyer chaplain in the Navy. September 1949, Chaplain Fay was joined on the staff of ComDesLant by Chaplain Chalfant, who was given additional duty with Destroyer Squadron 12. In October of the same year, Chaplain Heyl reported to ComCruDesPac. Since the reorganization of the cruiser and destroyer type commands in the Pacific had placed such ships in one Force, ComCruDesPac had need for a staff chaplain to assist in supervising chaplains of the Force. Chaplain Heyl was retained at the staff headquarters in a staff relationship.

The initial experiment was successful. The new ground broken by the first two chaplains to ride destroyers brought forth a request for "more destroyer chaplains."

On 23 December 1949, ComDesLant recommended an allowance be established for a chaplain on the staff of each destroyer division and squadron commander (except Destroyer Divisions 601 and 602). ComCruDesPac concurred in this recommendation.

On 24 July 1950, billets were established for one chaplain on the staff of each destroyer squadron commander in the Atlantic and Pacific Fleets, except destroyer escort type squadrons. While this did not fully meet the type commanders' recommendations, it did represent a tremendous new step in extending professional religious guidance to destroyer personnel of both fleets.

At the same time that these squadron billets were established the billets for chaplains on the staff of ComDesLant were reduced to one. All these billets were for lieutenant (junior grade) chaplains. They remained thus until 13 February 1951 when the chaplains' billets on both the staff of ComDesLant and of ComCruDesPac were changed to the rank of commander.

The first Force Chaplain for Atlantic destroyers was Chaplain F. A. Burke, who served on the Staff of ComDesLant from July 1950 to June 1952, when he was relieved by Chaplain W.S.Peck, Jr. In the Pacific, Chaplain R. C. Hohenstein reported to the Staff of ComCruDesPac in September 1950 where he assumed the duties of Force Chaplain from Chaplain Heyl. Chaplain Hohenstein served with ComCruDesPac until February 1953, when he was relieved by Chaplain F. D. Hewitt, Jr.

The uncharted course of destroyer chaplains began after a time to yield some dependable landmarks. The chaplains found themselves to be traveling missionaries as they went from ship to ship to cover the ships which were their "parish."

The destroyer chaplain is a member of the staff of the squadron commander. In addition to his religious responsibilities, the squadron chaplain assists whenever possible in the promotion of and coordination of welfare and recreation activities in the ships of the squadron.

The following extract from the Staff Instructions of one squadron commander illustrates these additional activities of a squadron chaplain:

"The Staff Chaplain... acts as Squadron Benefits and Insurance Officer, advising in all matters pertaining to the NSLI, Government Insurance, Family Allowance and Dependent Benefits; coordinates all health and welfare fund drives; acts as liaison officer and coordinator for squadron athletics and recreation." (ComDesRon 14 Instruction 5440.1)

In order for the chaplain to have close relationship with the ships and personnel of a squadron a circuit-riding pattern soon emerged as the only satisfactory solution. The squadron commander arranges a circuit-riding schedule for the chaplain, subject to squadron operations and to the over-all picture of chaplain coverage in any area, as supplied by the Force Chaplain.

The destroyer chaplain lives and works for several weeks or several months on a particular ship, depending upon his schedule. While aboard, the chaplain's work is subject to each ship's routine and the orders of its commanding officer.

This circuit-riding of the destroyer chaplain is perhaps the most important single factor in setting the unique pattern, opportunities, and problems of his religious work. All destroyer chaplains soon discover what one chaplain wrote from the Pacific theatre:

"The destroyers are the work-horses of the Fleet; they do everything. They pound the coasts of Korea in interdiction fire; they serve as artillery for the troops on the line; they shepherd the mighty carrier; protect the 'air stations' of the sea; and carry the mail." (Chaplain E. O. Riley, For Men Only, 1952, p. 1.)

In terms of the squadron chaplain's work, this means an underway ministry to a greater extent, perhaps, than most other chaplains in the Navy. Because of the limited complement of a destroyer, in contrast to larger ships, and this extensive time at sea the chaplain has an opportunity to get to know his men; as a result his personal ministry is greatly enriched.

In order to give over-all coverage to destroyers the chaplains employ several devices of mutual aid. The squadron chaplain makes the most of his time in port to visit all destroyers in the vicinity. He makes it a point to "cover" ships of any other squadron in port, when the assigned chaplain is cruising elsewhere.

When destroyers are at sea on Sunday the chaplain will frequently be transferred by high-line in order to bring divine services to more than one ship. The figure of the chaplain strapped in a bos'n's chair while propelled by block and tackle above the waves between rolling ships has become a dramatic and popular symbol of the squadron chaplain's unique ministry.

Chaplains have been transferred at sea in this manner as many as five times on a single Sunday. Chaplain J. N. Gammon, whose destroyers escorted the aircraft carrier USS ORISKANY from the Atlantic to the Pacific the "long way around," facetiously boasts an achievement unique in maritime history. Transferring to a different destroyer each week, he claims to be the only man ever to go around Cape Horn by high-line!

The transient character of his ministry at times causes a sense of frustration to the conscientious squadron chaplain. Shortage of space and lack of adequate facilities constitute a continuing problem. Few chaplains have complained about cramped personal accomodations. How-

ever, pastoral counseling, confessions, professional study, and personal devotions all require a degree of privacy almost unknown on a destroyer. "My work here seems to be very much appreciated;at present, my 'office' happens to be my lap, as I sit in the wardroom." (Chaplain E. E. Campbell, ltr to Force Chaplain, ComDesLant, 13 November 1952.) Group worship and study also need a certain minimum of space and reasonable quiet, both of which are all but impossible to find on a compact, crowded, and noisy destroyer.

It is a cruel paradox that the chaplain with the least space must carry with him all his professional equipment. Because of his traveling ministry, he must "carry his church on his back."

By August 1950, an official supply table had been established for destroyer chaplains. The destroyer chaplain may keep with him an altar kit, a portable altar, a portable organ, or else recorded religious music, together with a reproducer to play it, and perhaps a tape recorder.

Even when the chaplain's personal effects have been pared to the barest minimum (as is usually the case), he still has quite a load. More than one executive officer has groaned to see the chaplain approaching his ship for a tour of duty, replete with his extensive professional equipment which somehow must be stored, sardine-like, in an already crowded destroyer.

The "unpredictable" on destroyers challenges the chaplain's imagination and taxes his patience. In the midst of any study group the chaplain soon learns to expect a sudden calling away of "general quarters," "sonar attack team, " or "plane guard detail." One chaplain in DesLant reports trying three times to start a character guidance hour and four times to start a Bible study class.

For the pioneers in the destroyer chaplaincy these obstacles were plainly formidable and often discouraging. So numerous were critical reports from chaplains on destroyers during the first year of the squadron program that in November 1951, the tour of duty for destroyer chaplains was officially limited to one year. However, as the destroyer chaplain program developed the tide began to turn.

Chaplains combined ingenuity with patience to find ways of overcoming these necessary obstacles. That the religious program on destroyers "has been so well received by all hands," wrote Force Chaplain R. C. Hohenstein of ComCruDesPac on the second birthday of the program, "is due, to a large extent, to the adventuresome spirit and the excellent approach of the trail-blazing chaplains who have established it." (Foreword to For Men Only, by Chaplain E. O. Riley.)

By January 1953, the tour of duty for squadron chaplains had been lengthened to the usual two years. Among its advantages, this now allows the chaplain to spend a longer period aboard each ship and still cover his entire squadron.

Divine services are held in mess halls, on the fantail or boat deck, as circumstances and weather permit. Loudspeakers help to overcome the noise. Excellent choirs have been organized by some chaplains. Staterooms are borrowed for privacy in counseling, even when this entails shifting from room to room all day.

Astonishing interest in Bible study is reported by several squadron chaplains. Classes may be telescoped into a diminutive sick bay, supply office, or gun tub, but they are faithfully attended. One chaplain in the Atlantic Fleet reports a truly ecumenical study group of twenty-four meeting every other night at movie time, with fifteen different churches represented.

At a lay religious leadership program has been promoted aboard destroyers. These laymen provide a continuing program of worship for the ship when it is underway without a chaplain aboard. Arrangements are made for separate Protestant, Catholic and Jewish groups, to worship in accordance with the practice of each religion.

The destroyer chaplains have been aggressive in the field of Character Guidance. Backed by command instructions from the type commanders this area of activity has provided the chaplains with a challenging task and has become a primary duty for chaplains serving destroyers. Forming part of the regular training program of the ship he is riding, the chaplain discusses with the personnel some of the urgent moral problems they share in common. For one week, for example, the chaplain may discuss basic moral principles, asking for questions, encouraging open discussion. For another week, he may discuss common problems of sex, marriage and family life, utilizing a movie and encouraging further reading.

After four years such comments as these are now being heard from destroyer circuit riding chaplains:

"I was told many times that the best way to learn the Navy was to be assigned to a destroyer squadron. . . I must still admit that the lesson is mighty bitter in spots, but I have been forced to confess to myself that this is the best spot for first-hand knowledge in the Navy. You may pass this word along to your new recruits from a veteran who knows." (Chaplain George Fulfer, ltr to Force Chaplain, ComDesLant, 30 October 1952.)

When the extension of destroyer duty to two years was being discussed, another chaplain wrote:

"I for one would be more than willing to spend another year or so in DesLant. There's a spirit in this outfit that just can't be beat, as far as I'm concerned." (Chaplain E. E. Campbell, ltr to Force Chaplain, ComDesLant, 4 February 1953.)

More than one squadron commander has said that he "did not want to go overseas without his chaplain." When a squadron received a split assignment recently to two different overseas commitments, the squadron commander went to great effort to obtain a chaplain on TAD to accompany the division which was to be apart from the squadron chaplain. Another squadron commander keeps a "waiting" list of destroyers whose commanding officers have requested the staff chaplain to ride their ship, as soon and as often as possible.

The destroyer chaplaincy has come of age.

* * * * *

ANNUITY PLAN FOR SURVIVORS OF RETIRED PERSONNEL IS NOW AUTHORIZED

A new federal law now permits Navy personnel to more adequately provide for their dependents by electing to use a part of their retirement pay to set up an annuity plan for their survivors. Officers and enlisted men with less than 18 years' service will be able to take part in the plan. Detailed regulations will be issued soon in a BuPers directive.

Announcement of the plan is made in the September 1953 issue of ALL HANDS, Bulletin Board section, page 46, and all the chaplains are urged to read it. When the official directive is issued, chaplains should be prepared to explain its provisions and plan of operation to the men they may counsel.

CHANGE OF MARRIAGE LAWS IN HAWAII

In accordance with provisions of Act 79 of the 1953 Hawaiian Legislature, the marriage law of the territory is amended by substituting the words "judicial circuit" in the place of "judicial district." Accordingly, a marriage ceremony can now be performed in the judicial circuit in which the license is issued. A marriage license issued by any agent located in the judicial circuit is now valid throughout that judicial circuit.

GOSPEL TRACTS ARE AVAILABLE

Through the Armed Forces Chaplains Board the Chief of Chaplains is in receipt of advice from the Christian Laymen's Tract League, 2511 North Drake Avenue, Chicago, Ill. This league offers all chaplains free Gospel Tracts for distribution to military personnel.

NAVY CHAPLAINS PROVIDE SPIRITUAL MINISTRY TO RELEASED POWS AT FREEDOM VILLAGE

Allied Prisoners of War released by the Communists in Korea evidenced as great a need for spiritual help as they did for medical attention. Commander L. W. Meachum, Division Chaplain of the First Division, with four Catholic and four Protestant chaplains were on hand to offer this greatly needed spiritual assistance. Chaplain Meachum in a letter to Rear Admiral E. B. Harp, Chief of Chaplains, U. S. Navy, says, "We were standing in our section of the processing lines by our altars ready to extend the hand of Christian fellowship to soldiers and marines of many nations."

Chaplain Meachum tells of the POWs response in these words, "They were eager and happy to receive our spiritual ministry. Many wept with joy in their hearts. We had prayer with them, we served Holy Communion, gave them New Testaments, Missals, and rosaries."

In describing the physical set up of the Chaplains Section, Chaplain Meachum writes, "We made our sections as attractive as possible by getting flowers from the hillsides. We pinned the religious posters, church pennants, and spare altar cloths to the walls of the tents. The impression on the prisoners was terrific - also on generals, newspaper men, photographers and all hands who were engaged in the processing work.

In telling of the chaplain's ministry to the individuals, Chaplain Meachum related the following experience; "I remember one man who wanted me to read a few verses from the Bible. He had been a prisoner for 29 months. I read the 23rd Psalm. If I had not known it from memory I would have stalled on the verse: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." Both his and my eyes were full of tears. Then I read the beatitudes and a part of I Corinthians, the 13th Chapter."

Chaplain Leo F. Rice, USN wrote the following description of the chaplains' work at Freedom Village:

"In the Marine tents, we chaplains were placed in an ideal location. After the men had been given a military briefing, had been interviewed by the press, and had changed from their blue Chinese uniforms of repatriation into the uniforms of free peoples, they were brought to the nourishment section. Here we chaplains were invited to meet them. In the four lines of tents, each line was terminated by a visit to a little chapel. In this part of the tent a Protestant altar was set in one corner, a Catholic altar was in the other corner, and the Jewish chaplain was called when needed.

"The men with whom I talked touched me deeply. They came in various conditions: some healthy and trim looking (with a wind burn from their long ride of several hundred miles), some just skin and bones. Some had stumps of legs left, some had withered arms or hands. Some looked as though they were TB cases, some looked emotionally aroused and confused. In some cases their hearing was impaired.

"Our job as chaplains was not so much to question them on what had happened in general but to make them feel at home, to get them to relax a moment, to direct their thoughts along a religious line, and then to see if they wanted to make an act of thanksgiving to Almighty God. In general, most of the men did want just that, ASKED for it, and the greater majority of them wanted to receive Holy Communion.

"When we met at the coffee table usually a Catholic priest and a Protestant chaplain seated themselves with the men. We asked if they had been to Church. They usually said: 'On Christmas and Easter yes, but not most Sundays.' One man showed us some pictures he had taken with a camera up there - and some pictures of what he said was a religious ceremony. They told us that sometimes a man was allowed to keep his New Testament with him. I know of only one Catholic man who had an English missal with him on his return - although they had them when captured.

"Some Protestant men told me the Catholics would

gather for devotions. Other men tell us that when the rosary was said the Communists would break up the meeting because they said: 'We don't know what you are doing." Since there are captive priests admittedly, and these could have been made available to the Catholic men, it is apparent that these men were deprived of an essential element of their religion - namely, the administration of the sacraments by legitimately ordained priests.

"Another point in the practice of religion was this: the Puerto Ricans made small crucifixes of lead melted down from tooth paste tubes or shaving cream tubes. One Puerto Rican made a cross of wood, cut some leather like material to look like the corpus, and inscribed the letters INRI over the head of Christ.

"One man really touched me. He sat down at the coffee table. I introduced the Protestant chaplain and then myself as the Catholic priest. He told us that he had not been to the Sacraments the whole two years in prison. He said his rosary had been taken from him. He asked for a rosary and also to go to confession and communion. He then looked around, his eyes twinkled and he said: 'Gee, I'm free.' And then he filled up, sobbed heavily, and after a few sobs said: 'Gee, Father, I'm sorry I'm crying.' I said: 'That's alright - I'm with you.' And I'm sure those others sitting at the table with him were crying too. The Division Chaplain, Chaplain Meachum, stepped up behind the man, braced his shoulder and said: 'Alright son, come along and you'll be alright.' We all stood up and directed him to the chapel. I took him by the arm and led him to the chair for confession. He was then ready for communion. As he sat down to make his thanksgiving I gave him a rosary. He asked me to put it around his neck. I suppose his feeling was: 'On my neck it's more my own.' As he stood up I put my arms around his shoulder and led him to the man who was to take him to the Army hospital just outside our tent. 'I hope to see you back in the States,' I said in farewell.

"But to see that these men were able to take all this - and still sit there at one moment with a face grim, and then at another time with a big healthy smile; to hear them tell that they did try to gather for Divine Service, that

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RADIOPHOTO from Freedom Village, Korea, was one of the first pictures showing the spiritual ministry given to POWs. After a military briefing and change to the uniform of free people, the men were given food and spiritual nourishment. Most of the returned POWs wanted to make an act of thanksgiving to God. As prisoners of war they were rarely able to go to church.

NAVY CHAPLAIN Vaughn Lyons gives communion to Billy H. Penn in Freedom Village, Korea, shortly after his repatriation from the Communists. Penn, a Navy Hospital Corpsman serving with the First Marine Division, was captured by the Communists in the Vegas Hill action. Released allied prisoners of war evidenced need for spiritual help as well as medical attention.

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many of them did pray every day: shows that these men have the elements of free men in them. They have initiative in them: for even now they feel that others worse off than they should have been released before them (and they so told the Communists); that they wanted to make use of confession and communion, receive a new rosary, say a psalm of thanksgiving, or pray with their Rabbi, - these are real men. These are men, the men who stepped through Freedom Village into the world of the free. These are the men whose eyes lighted up when the Chaplain would tell them: 'This is Operation Little Switch - We hope it is the start of Operation Big Switch - and the still bigger switch to the ways of peace.' God bless them and give them an increase of the joys of being free in a country that truly remembers its prisoners, its veterans, its dead."

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RESERVE SEMINARS:

Present plans call for continuation of the seminars for inactive Reserve chaplains during the present fiscal year. This particular type of training has proved to be most valuable in bringing our Reserve chaplains up to date on changes and developments in the chaplain's religious and moral program, as well as in other fields affecting the Corps. Budgetary limitations, however, may necessitate a reduction in the number of seminars to be held.

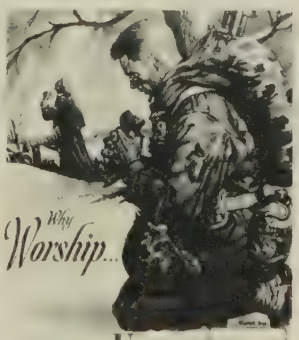
POSTGRADUATE STUDIES:

It is anticipated that the present quota of five active duty chaplains for postgraduate studies will be filled for the academic year 1954-55. A goodly number of applications have been submitted in accordance with BuPers Directive 1520.15 of 19 March 1953. Chaplains selected will be notified in adequate time to make the necessary preparations.

The Way to Brotherhood and Peace

Communion with GOD

With others we seek GOD



Teaches Us to Pray

"WHY WORSHIP" POSTER SERIES AVAILABLE NOW

The new series of posters distributed to activities to which chaplains are assigned, were especially designed and chosen to emphasize the many reasons for men to attend services. The new posters forwarded under the distribution plan of one every thirty days were released in August.

Artistically prepared and in full color, these posters will be an attractive addition to any bulletin board. The size is 14" x 20". A practical feature of the design allows for a blank area in which to insert the chaplain's daily or weekly schedule of religious activities on board.

By mounting the poster on larger sheets of colored construction paper, the chaplain can utilize the margin of the background paper to attach additional items of interest to the crew and so concentrate and enhance display of chaplains' messages.

It is suggested that the chaplains explore the possibilities of developing sermons or station newspaper editorials which follow the general poster theme. In this way the poster series may serve to advertise your sermon topic or follow through on station paper articles. The timely and appropriate subjects furnished are certain to stimulate church attendance. Additional posters may be ordered directly from the Chaplains Division.

CHAPLAINS' SCHOOL INDOCTRINATION UNIT

The following chaplains graduated from the Chaplains' School Indoctrination Unit Class 3-53 at Newport, R. I.: William J. Biffar; John J. Calkins; John J. Duffy; William L. Jones, Jr.; Leo J. McDonald; Edward J. Read; John F. Schaeffer, Jr.; Hal R. Sessions, Jr.; Henry W. Stroman and George C. Swanson.

Sunday Program is Described on Saturday Broadcast

The chaplains of the U.S. Naval Auxiliary Air Station, Whiting Field, Milton, Fla., are on the air over WHIT each Saturday evening from 1815 to 1830.

The program is taped in advance and contains all information on Divine Services of the following day and throughout the week, as well as a devotional message and sacred music.

Several local churches have used these tape recorded programs in their services and for monthly meetings of men's groups. Each Sunday from 1000 to 1100 the Protestant Services are broadcast and shorter religious programs aired at various times throughout the week.

List of Local Church Services in Ship's Church Bulletin

Chaplain Roderic Lee Smith in USS MIDWAY lists all the church services of the city on the back of his Sunday morning bulletin when the ship is in port.

PROJECT IDEAS FOR CHAPLAINS

Cathedral Like Setting Created for Shipboard Services

A good deal of hard work coupled with a touch of genius by the chaplain's assistant, William Brincke, SN, in USS PHILIPPINE SEA, has resulted in transferring the #1 elevator into the cathedral-like setting as shown in the illustration. He painted the stained glass windows on acetate plastic and with lights behind them the effect was excellent. Created for Christmas services, the "stained glass windows" were rolled up and stored until Easter. Credit for the arrangement goes to Chaplain R.F. Govern.

continued from page 3

to work together as a team to minister to the sick and wounded. All sick and wounded receive prompt and efficient medical attention. The senior doctor at a hospital in Korea stated that 85 per cent of the wounded who reach the hospital are saved. A large percentage of the patients received onboard the hospital ships come by helicopters. In 25 minutes a wounded man was brought from a front line unit to the hospital ship.

Marines under the leadership of Navy chaplains continue to support many orphanages in Korea, and in some instances an entire village.

Present plans call for similar tours by the Chief of Chaplains to installations in continental United States in the near future.

"I HAVE TRIED GOD!"--MAHAN

Rear Admiral Alfred Thayer Mahan, USN, is regarded today as one of the world's greatest naval strategists. In his lifetime he was president of the Naval War College and held numerous other honors. He is especially noted as the author of the book, The Influence of Sea Power Upon History, which, published in 1890, is said in itself to have had some effect in changing the course of history.

C. C. Taylor, Mahan's biographer, has given us insight into the character of Mahan, the Christian, but here is Mahan's own testimony:

"I have tried God these many years and found Him ever faithful... To me He is and has been--not in my imperfect service, but in His own perfect faithfulness--Alpha and Omega...All I have, all I am, all that I have accomplished, has been of Him and through Him."

On another occasion Mahan said: "Upon the Bible my life rests for whatsoever is good and strong. Convinced that Christ is the Son of God, in the deepest sense.. I find in this belief...an intellectual satisfaction that surpasses any other in its inexhaustible freshness, daily renewing my strength and throwing an ever increasing light upon the problems and difficulties of life... He is to me one who speaks with authority where I do not understand."

The admiral had a great insight into modern-day spiritual problems and wrote to a friend, "The mental unrest of the world, begotten by the advances of the last century, has driven men to seek assurance in tangible action, rather than in faith. The result is that, there being a vast amount of benevolent action done for kindly motives in which Christ has not part, we are smugly satisfied that all is right. Sinners? not we; look at our works! Nevertheless, the loss of personal relation to Christ is sin, and the end as sure as a cancer." Then he concluded by saying that, when the "fact of sin" comes home to the men of our time "as a personal concern, they will then welcome the Saviour as an ill man does a physician."

CHAPLAINS URGE TRAFFIC COURTESY AND CAUTION

A recent survey of traffic accidents and fatalities points up the fact that excessive speeds and disregard of traffic regulations continues to be the major cause for accidents and deaths. All chaplains in their contacts with naval personnel are urged to stress the need for courtesy and caution by all drivers of motor vehicles.

THE SEAMAN'S VERSION

The Lord is my Pilot: I shall not drift. He lighteth me across the dark waters; He steereth me in the deep channels; He keepeth my log. He guideth me by the star of holiness for His name's sake. Yea though I sail 'mid the thunders and tempests of life, I shall dread no danger; for Thou art with me. Thy love and Thy care they shelter me. Thou preparest a harbor before me in the homeland of eternity; Thou anointest the waves with oil; my ship rideth calmly. Surely, sunlight and starlight shall favor me on the voyage I take, and I will rest in the port of my God forever.--Captain J. Rogers, Merchant Marine.

A COMMANDING OFFICER WRITES TO HIS CHAPLAINS

The following letter which was sent by Captain F. C. Ray, (CEC), USN, Commander, Naval Construction Battalions, Atlantic Fleet, to all his chaplains brings out some points all Navy chaplains should heed.

"I have so often thought of how fortunate we are in our Atlantic Seabees to have a chaplain in each of our battalions. In my opinion we have in our organization the finest of America's manhood. Have you ever seen such an energetic, loyal and enthusiastic group? These men are indeed a responsibility to all of us in positions of command, guidance, or supervision.

"We must accept this responsibility with pride and humility, striving ever to improve, develop, and train our officers and men in a manner that when they return to civilian pursuits they will be more proficient in the trade of their choosing and better citizens. I have stressed this thought with all the battalion Commanders primarily in terms of proficiency in mechanical skills and knowledge of the military.

"The recent coronation ceremonies incidental to the crowning of Queen Elizabeth, I'm sure, impressed us all as to how essential religion is to our very existence in this world divided between the forces of God and anti-God. You as chaplain of your battalion of Seabees have a wonderful opportunity to guide and instruct in those matters pertaining to the teachings of Christ and His followers, and I trust that you can see the value of your guidance towards developing better men which is just as essential as skill in mind and hand. Let us all, therefore, work hard each day as we have in the past toward training, guiding and developing outstanding men for our Navy and for our Country. I know we can do it!"

OFFICIAL DIRECTIVES OF INTEREST TO CHAPLAINS

BuPers Instruction 1620.2 dated 2 July 1953
Subject: Procedure for action relative to claims and complaints regarding personal indebtedness, bad checks, and related subjects concerning naval personnel.

BuPers Instruction 1620.1A dated 8 July 1953
Subject: Policy governing complaints of insufficient support, nonsupport, paternity, and related subjects affecting dependents of Navy personnel.

BuPers Instruction 1761.7 dated 1 July 1953
Subject: Separation and civil readjustment material

SecNav Instruction 1620.2 dated 26 June 1953
Subject: Establishment and composition of Armed Forces disciplinary control boards.

SecNav Instruction 5720.4 dated June 1953
Subject: Naval policy concerning the Navy League of the United States.

SecNav Instruction 6222.1 dated 26 June 1953
Subject: Venereal Disease control.

DEATH CLAIMS MEMBERS OF THE CHAPLAIN CORPS

LCDR Charles C. Hartung, ChC, USN, died suddenly on Sunday evening 31 May 1953. He was on duty at the U. S. Naval Hospital, Philadelphia. His wife and two sons will continue to reside in Philadelphia.

The Very Rev. Msgr. Patrick J. Masterson, executive secretary of the National Legion of Decency, died on 9 June 1953. He served on active duty as a Navy Chaplain from 1944 to 1946 and resigned from the Naval Reserve in January 1951.

LT Joseph Earl McNanamy, ChC, USN, retired in 1933, died on 8 May 1953.

The Role of Religion in Human Behavior

(This is an article taken from a paper prepared by Chaplain E. V. Lyons, USN, and submitted to the Working Group on Human Behavior Committee on Human Resources Research and Development Board, Office of the Secretary of Defense.)

FOREWORD

The function of any institution is the guidance of the individual into modes of behavior that assist in the maintenance of group life. This process of socialization is necessary to the successful operation of any military institution. It will develop only so far as moral and spiritual values become the conduct norm of the individuals who make up that organization.

Religion is the source from which moral and spiritual values derive their support. The importance of religion becomes more evident when one considers the moral decisions of unprecedent variety and complexity which confronts the United States in the present struggle.

The techniques and skills of both religion and social science must be concentrated on those values which give direction, order and meaning to life in order to strengthen the character of the members of the Armed Forces. The fact that religious teachings are directly related to problems of human behavior is common knowledge and it is generally conceded that religion makes its greatest contribution to moral and spiritual values when it makes a difference in the behavior of the individual or group.

RELIGION AND HUMAN BEHAVIOR

The Executive Order of the President, establishing the Presidential Committee on Religion and Welfare in the Armed Forces, states that it is the

> "policy of the Government to encourage and promote the religious, moral and recreational welfare and character guidance of persons in the Armed Forces."

The necessity for such a policy becomes apparent when one considers the nature of the struggle in which we are now engaged. This is an ideological conflict. It is the conflict between a philosophy which repudiates the moral law, the dignity of man and the democratic way of life and the philosophy of our democratic culture. The two approaches are in many ways diametrically opposed.

We are confronted with the need for adequate programs of action and well-formed principles of character guidance. The recognition of this need has turned many thoughtful people to a re-examination of religious traditions. It is one more indication that the era of a sensate culture is drawing to a close. This renewed interest in religion is not merely in terms of technical philosophy; rather it springs from a deep-seated need for a workable orientation toward life.

Religion reaches to the core of our problem. It profoundly influences our morals, our values and our ideals. It affects every aspect of human life. It profoundly influences the individual's habits, thought processes and his overt and covert behavior patterns. It modifies attitudes of people toward one another; it stimulates a higher level of citizenship; and it creates a better quality of human society. Religion is not isolated, having its own justifications apart from its effect on the rest of life.

Religion is the source of all our higher motives, values and ideals.

The role of the religious man can never be that of the spectator who sits on the peripherad of the colosseum watching the struggle which is taking place in tne arena and whose basic function is merely to observe what is taking place. Whether he chooses to be or not, he is engaged in the struggle. He is neither the umpire nor the reporter whose function is merely to see that the rules are observed or to describe and record what takes place. The struggle is a religious one. The destiny of our nation will be determined eventually by the seriousness or indifference with which it faces and applies the basic constitution of its religious heritage. When the nation was born, God was recognized as the Saviour of the human race. Religious principles were woven into the framework of the new democracy. The Constitution and Bill of Rights clearly recognize the existence of religious ideals and provide for the most absolute religious freedom--not freedom from religion but freedom of religion.

The task which confronts us is basically a spiritual one with far-reaching, practical implications. It is more than an idealistic struggle. A world in which many of the elementary human rights are denied has thrust upon the American military a unique responsibility. Its role is a dual one; to employ force, if necessary, to protect human rights and more positively to establish an order of justice in the world. This is not to equate the present struggle with a holy war not a "Christian cause" but moral and spiritual issues are at stake. There is no escape from the grim reality of disagreeable police measures which may be necessary to insure the protection of these moral and spiritual values; nor can we overlook the fact that the core of our inter-national difference is a moral issue---a profound and inevitable conflict of standards of human behavior.

> "The defense of freedom in the modern world has become in part a problem in military strength and strategy; in part a problem in diplomatic foresight and ingenuity; in part a problem in economic and industrial organization. But it is also, as in the last analysis it always has been, a moral and spiritual development."

Our civilization is based on the belief that there is a God, that there is a moral order in the universe and that man is responsible for his individual and social conduct. Man must have some sort of faith by which to live; some cause to which he may relate himself and by which his life may have significance.

The Marxists labelled religion "the opiate of the people." It is clear that they recognized the adherence to religious faith as dangerous to their cause. The importance of religion in the present struggle is more fully appreciated when one considers the crass materialism of the Soviet Doctrine. Among the Russians, morals are relative and the individual is unimportant except as he may serve as the functionary of the state.

The function of religion in the present titanic struggle is not merely to serve the military but it is the function of both to discover and serve the deeper purposes of human existence. No society can survive without a moral order. As social structures become more complex, in a modern military organization, the need for common moral principles becomes more acute. No imposed system of regulations or control, no matter how high its aims, can produce a moral order if personal integrity, honesty and self-discipline are lacking. The roots of these are to be found in religious faith. An intelligent and fervent loyalty to the moral and spiritual implications of religious faith is essential to the survival of our culture and our nation.

"As a man thinketh in his heart so is he" is no mere pious platitude. The individual's conduct in society is ultimately the result of his beliefs and attitudes. These attitudes and beliefs are of crucial importance to our civilization.

ECCLESIASTICAL EQUIPMENT AND SUPPLIES

The Chaplains' Division during the past six months has revised its specifications for ecclesiastical supplies to improve existing materials and to standardize items of equipment with the Army and Air Force.

New procurements will be made under the revised specifications and many of these revised items have already been added to stock. In addition several new items of ecclesiastical equipment have been added to stock and illustrations of this equipment appear in this issue of the Bulletin. It is contemplated that other items of ecclesiastical supply and equipment will be added to stock in the near future.

An official catalogue listing the above equipment is being prepared and should be ready for distribution on 1 Jan. 1954. The interim stock list is provided for information and guidance until the new catalogue is published. If you have not received the interim stock list, request one from the Chaplains' Division (Pers-J13).

Please note that the items listed by active duty chaplains as required during fiscal year 1954 on the Material Requirements Form 31 Mar 1953 does not constitute a request for equipment and supplies. This was for planning purposes and budget only. Your requisition for this equipment should be prepared and forwarded to BuSandA marked for attention of the Chaplains' Division (BuPers J-13) for all items except ship's allowance items.

In case of doubt as to how this equipment is to be ordered prepare a letter of request, signed by your commanding officer, and forward it to the Chaplains' Division, Attention Pers-J13.

All you need to do to obtain the following items is to prepare a letter of request and forward it to the Chaplains' Division.

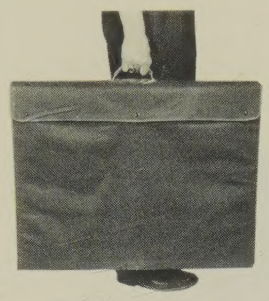
Pulpit Bible
Roman Catholic Altar Missals
Jewish Holy Scriptures (Large Size)
Rosary Service Booklets
Father Stedman's Sunday Missals

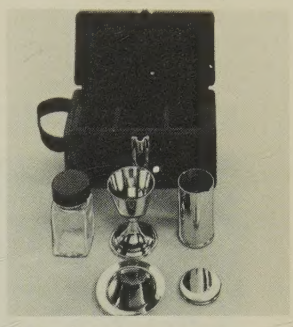
The following are available through your nearest District Printing and Publications Office.

New Testaments (Catholic & Protestant)
Jewish Holy Scriptures (Small Pocket Size)
Report Forms (Consult Chaplains' Manual)

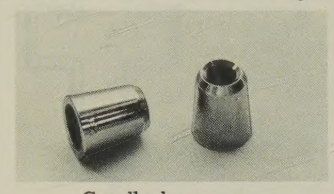
The Chaplains' Division is working with various Church Radio Commissions in producing tape recorded religious services for use by lay leaders. These services will be thirty minutes long and will consist of a complete church service. Requests for these tapes should be submitted to the Chaplains' Division. Tape recorders are available from the Chaplains' Division. Priority will be given requests from chaplains assigned to destroyer duty and those having a responsibility for laymen's services.

As funds become available each year we are able to purchase a limited quantity of electronic organs. If your station has need for such an item of equipment prepare a letter of request for your commanding officer's signature and forward it to the Chaplains' Division. In this letter indicate the building (Chapel, recreation center, etc) where it is to be installed, type of musical instrument now being used to provide music for Divine Services, and any other possible uses that will be made of the organ if provided.



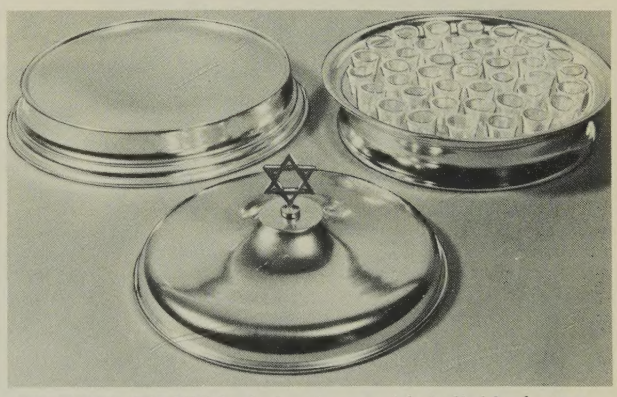


Portable Altar in canvas bag. Gold-plated communion set.

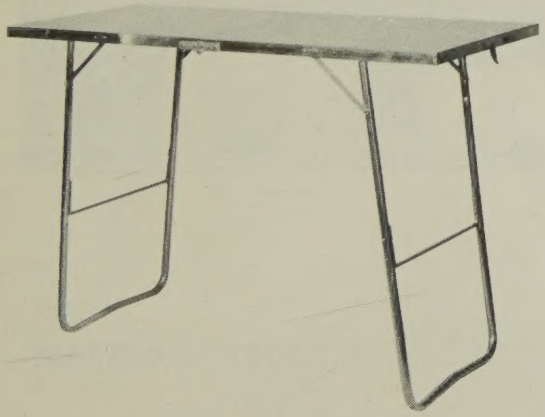


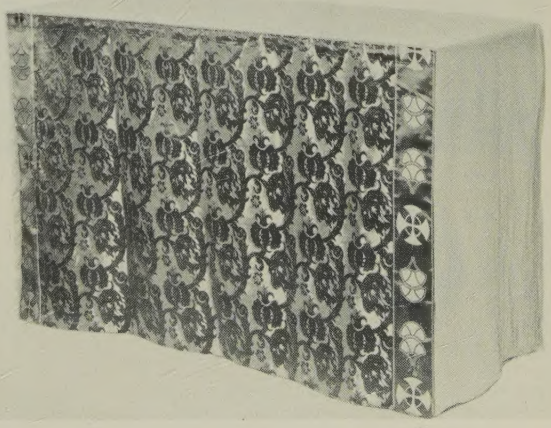
Candle burners.

Portable communion set.



KIDDUSH SERVICE of aluminum with individual cups.





PORTABLE ALTAR TABLE with antependium, fair linen and canvas bag is designed for field and destroyer use.